585 [684] probably by pricking himself, and will wipe it on the toga.

About two weeks after the wedding, the bride and groom take a lamb or a goat and go to spend a few days with the bride's parents. The Bedouin say that the relationship between the groom and his in-laws is extremely important. The man should treat his wife's mother and father as if they were his own. "When a man's father-in-law and mother-in-law come to visit him, he must slaughter a lamb for them. He must respect both of them. Remember, this man and woman are the grandparents of his children."

585 606 [514]

The marriage, then, is only the first step in the ritualization of new group bonds established between the families of the bride and groom. Bonds are subsequently intensified through a process of visitation, gift-exchange and sacrifice. The most important factor linking the two groups is the actual presence of the bride in the midst of her husband's group, for she remains, in terms of the patrilineal principle, a member of her father's lineage. This is made perfectly clear by the fact that she is referred to, never by her name but, by the name of her tribal grouping if she is other than 'Aishaibi. If she is of the 'Aishaibat tribe, she will be referred to as bint of so-and-so. Hence the Bedouins stress the importance of extra-group bonds by referring to the women in their residence group as al-Qinaishiyya or al-Kamailiyya, for instance (-iyya is the Arabic feminine marker).

585 671 182 [574] [431] [782] *[613]

585 *613 551 571 182 [193]

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The line shows five male names in all. The eldest surviving members of this line is Sa'aid, who almost invariably is referred to, not by his personal name, but as Bu Shliby,[9] and on the infrequent occasions when his personal name is used it is followed by Bu Shliby and not by his father's name, which is the more common practice. Again, Abdul Qadar, when his father is not about, is called Bu Shliby, and when it is necessary to give him his personal name Bu Shliby is added, except among his more intimate family kindred, when only his personal name would be used. Likewise, his son Yunis carries Bu Shliby in addition to his personal name and is sometimes even referred to as Bu Shliby only. Abdul Qadar had never known his grandfather, was aware however of his existence in the past, but did not feel it necessary to use his name, and whatever obligation he might have felt to keep the memory of his grandfather alive, he fulfilled it when he named his son after him. Many of the older members of the group are also aware of the lineal connexions between Bu Shliby and Yunis, even though they use this knowledge in a genealogical context only, but many of the younger men of the group do not know these details. It is clear that when the boy Yunis grows to old age, three names in this line will have ceased to be used.

This practice of adding to a personal name the name of a deceased ancestor making one the son of the other, is pushed to the extent of carrying forward through the generations a nickname which referred to some peculiar characteristic of the ancestor, but which has little relation to the present bearer. Thus the ancestor whose name has been retained might have been nicknamed 'The Lame One' or 'The Squint-Eyed One' because he suffered either of these personal defects, or he might have been nicknamed 'The Old One' because he lived to a ripe old age. Such nicknames might later be carried by men who are not lame, nor squint-eyed, nor old, while the names of the intervening ancestors are dropped in normal use.

Another process is at work, which needs to be distinguished from telescoping, for although the results in genealogical terms are similar, Bedouin view it in quite a different light. This is the process of fusing names. It is common practice among the Bed-

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[9] The prefix *Bu* is used by the Bedouin to mean 'son of.'